THE MISSIONARY HERALD

DECEMBER 1931

"OUT OF EGYPT HAVE I CALLED MY SON."

American Board of Commissioners for Foreign Missions

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Our December Issue

with cover picture, frontispiece, and editorial, brings home the lesson, appropriate to Christmas, of the Old Testament: "Out of Egypt Have I Called My Son." Matthew's Gospel quotes it. The celebration of Christmas Day all around the world is described and *one* way in which *we* may celebrate it.

Rev. Wayne Heyser Bowers has been the Board's missionary to Spain since 1913. He is an alumnus of Harvard, an alumnus and Master of Arts of Franklin and Marshall College, studied law and was admitted to the Bar, and was a pastor in this country before going to Spain. Since 1928 he has held a pastorate in Woodstock, Virginia, supervising the work in Spain through correspondence and summer visits.

Frank Milton Sheldon, D.D., pastor of the Pilgrim Church, Oklahoma City, and chairman of the Findings Committee of Seminar VI at Seattle, contributes the third in his series on the Findings.

Amy Bridgman Cowles, daughter of the missionaries, Henry and Laura Bridgman, was born in Umzumbe, Natal, South Africa. The late Frederick B. Bridgman of Johannesburg was her brother. She married Rev. George B. Cowles in 1892 and they served in the South Africa Mission until his death there in 1929, after which she came to this country to retire. Her daughter Ruth is director of the medical and baby clinics in Johannesburg.

Otis Cary, D.D., an Amherst alumnus, was a missionary of the Board for forty-two years in Japan. He was on the staff of Doshisha University for twenty-six of those years, from 1892 to 1918. The English books he has published are: *Japan and Its Regeneration, The Man Who Served God for Naught, History of Christianity in Japan, The First Christian School, Virtue Excerptae* [poems], and *Later Cary Poems.* He has also written and published ten books in Japanese. These were not translations but original works. Since his retirement he has written many articles for The Missionary Herald, the results of research into the history of the American Board. In our next issue will appear his review of a book of poems by a Japanese. A son and daughter are missionaries in Japan: Rev. Frank Cary, now on furlough, and Alice Cary of the Yodogawa Neighborhood House in Osaka.

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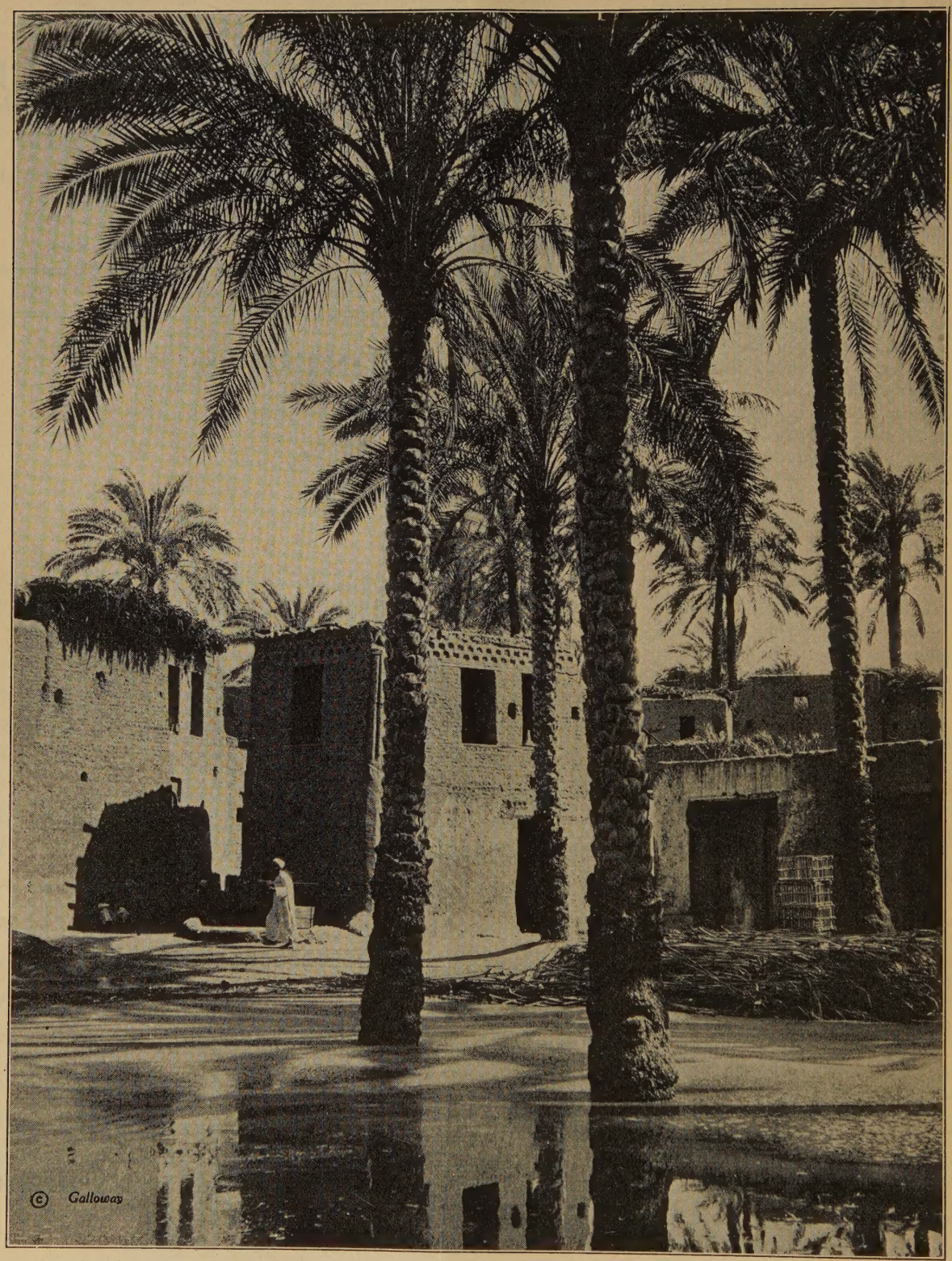


El Marg, an Adobe Village in the Rich Nile Delta

Quite an alluring contrast to the wilderness desert and the dry rocky regions of Palestine.

Called Out of Egypt

THIS year, particularly vital lessons will be learned from the Christmas story. The operation of certain universal laws is being felt by the entire human race today to a degree rarely experienced, and the ears of men are open to the voice of God as they seldom have been before.

Especially is this true of the Church, the mission board, and the Christian worker abroad. We face an economic situation of tremendous and even tragic significance, and yet perhaps for this very reason we are more open than ever to the truth that in and through it all God is calling forth His Son out of Egypt; that as we are commissioned to spread the story of Immanuel unto the ends of the world to help bring about peace on earth, good will toward men, so we must qualify for the same by making a victorious use of the challenging experiences of life through which we are passing. This is the great lesson of redemptive living that can be learned right now.

A possible "Egypt" for some of us has meant those fleshpots of modern civilization which before this depression were weakening our morale and cutting the very nerve of missions. God in His mercy has called us forth from luxuries and a life of ease into those realms of thought and life where people learn to live on less and with God more. Many a member of the Church by losing his wealth is rejoicing in a personal experience of God and a newly found leadership among men. By being "called out of Egypt" he has become a savior in his community.

Possibly "Egypt" means a bondage to some wrong conception of what constitutes success in missionary work. Perhaps we have been slaves to the idea that it is preeminently and primarily a matter of plant and equipment; that no one can make bricks without straw or build anything worth while unless he has more and better material support.

We are learning through some trying experiences that necessary as the material side of the work is, it is but a secondary requirement compared with the spiritual resources indispensable for true redemptive processes in human society.

Receipts are diminishing. Since 1926 the American Board's average loss from churches and individuals on the apportionment has been in round numbers $70,000 a year. In our sober moments we feel the disgrace of it all. We believe it grieves God and that it hurts ourselves even more than it hurts the work on the field. Yet some good can come out of this evil. We can come forth from the Egypt of dependence upon budget systems into more of a dependence upon God, upon the force of personality, upon the realm of Reality. If we respond to this call in the way God means to have us, the Church, the Board, the missionaries are bound to have a greater prophetic power and to supply that religious morale which is so craved by the Christian national leaders with whom we are associated on the field.

Again, that dark Egypt of pessimism which has cast such a pall over the religious thinking of our day—are we not being called forth from that by the application of the Christmas story to our present-day debacle? The church or board or mission that rises up and leaves such mud and mire for the clear, firm heights of a childlike faith in a personal, loving, saving God will find a new joy in living and a Gospel that must be shared at once with all mankind.

We may have been asleep in the grounds of Giant Despair because of unsound thinking or too much emphasis upon mere intellectual processes, but we are waking up.

And so we might go on. However tragic and even terrifying we consider the experiences of the day through which the missionary enterprise is passing, we can be quite sanguine about the spirit that is developing. There are better days ahead for the very reason that prophets and sons of God are profiting from the "adventure of adversity."

Recent Developments in Spain

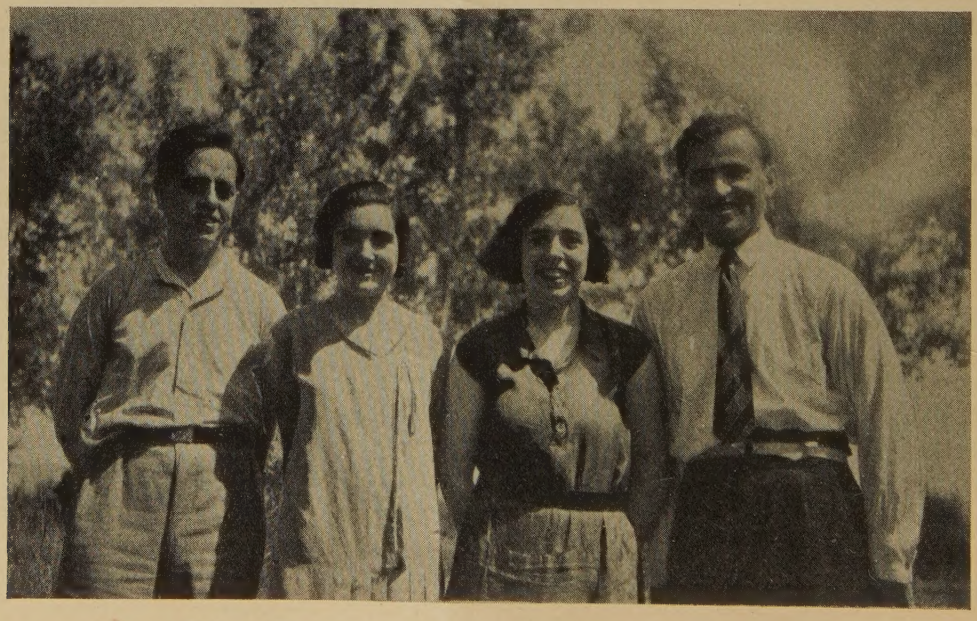
By WAYNE HEYSER BOWERS

THE second Spanish Republic, so called to distinguish it from the first one which was formed in 1872 and enjoyed less than a year of existence, has now been in successful operation since last April. A house of representatives has been duly chosen by popular vote. The new Constitution is under careful discussion, and in addition to the general constitution, district or regional "estatutos," corresponding roughly to State constitutions with us, are being worked out, which will afterwards be approved or modified in so far as they may or may not conflict in any point with the general constitution.

A visit to the lower house gives one the satisfactory impression of seriousness and permanence. The members of the cabinet, who according to Spanish custom attend the sessions and reply, as they deem proper, to general questions which the representatives are at liberty to ask them on the floor of the house, during the first half hour of each session, with regard to the affairs of each department, also give the impression of being able men, already familiarized with the details of their departments, and fair and open in their replies to proper questions.

The question of religious liberty came up almost immediately upon the convening of the lower house. The platforms of practically all the various political parties of the "left" have included such liberty for years past. The "estatutos" of the different provinces all include it, as far as known at present, with possibly the single exception of that of the Basque provinces in the north, which is a strongly clerical district, under powerful Jesuit influence. That *estatuto* asks for power for that particular district to enter into its own diplomatic arrangements with the Vatican. It is, however, quite unlikely that any such provision will be approved at Madrid.

A few weeks after the establishment of the Republic a governmental decree was issued, similar to previous royal decrees and having the force of law, to the effect that a man's religion was not to be made the subject of official notice or investigation under any circumstances; that men in the army and navy should not be required to attend masses except as they might



Young Evangelicals—A Quartet of Hopefuls

voluntarily choose to; and that there be no restrictions whatever on the manifestation, private or public, of any dissenting faiths, within the general bounds of decency and morality. This sounds innocent enough, but it is revolutionary for Spain, and at once places Protestant Christianity on a plane of complete liberty, beyond an arbitrary definition of the word "public" referring to manifestations of religion, such as has given rise to numberless persecutions in former years.

The Republic has also spoken in no uncertain tones in the matter of certain violent and public denunciations of the new government, made by bishops and at least one cardinal, Cardinal Segura of Toledo, the ranking prelate of Spain. Segura was banished, returned to Spain secretly and was banished a second time. The Republic then invited the Vatican to define its attitude as either friendly or unfriendly to the Republic—the natural inference being that if friendly, the Vatican would publicly disavow the violent statements of the prelates referred to and recall them officially from Spain; but if unfriendly, diplomatic relations would at once be severed. After weeks of deliberation the Vatican finally decided to recall the prelates in question, which was a clean-cut victory for the Republic.

It is interesting to note that the men who conducted these negotiations, namely, President Alcala Zamora and the secretary for relations with the Church, Fernando de los Rios, are very sincere and earnest Catholics. Their position is not in the least anti-religious, nor anti-Catholic, but simply one of favoring complete religious liberty. They wish no improper interference with the government on the part of any religious organization whatever. This can fairly be said to be the attitude in general of the present government on this most important question.

If this stand had been taken within a few weeks of the establishment of the Republic in April, instead of several months afterwards, it is very likely that the unfortunate incident of the burning of a number of convents and churches, which took place early in May, might have been prevented. That event, which the Republic certainly had nothing whatsoever to do with—on the contrary they did everything possible to restore order and prevent further similar happenings—is variously explained as having been the work of monarchists desirous of discrediting the Republic; of monks themselves who fired their own structures from within with the same end in view; and more specially of private individuals who expected more vigorous and prompt action by the new government against the official church, in general, and who were disappointed by their slowness to move in the matter. Nobody was hurt in those fires, many monks and nuns were kindly assisted by the crowds to places of safety, and Republican policemen and volunteer workers did their best to prevent further damage after the first unexpected fires took place.

Perhaps the most important article in the new constitution now being worked out, and which when completed must be voted on again as a unit, is the article establishing complete separation of Church and State. This went through by a heavy majority vote, about 270 to 40. It states that the Republic as such has no religion, meaning no official one, and that naturally puts an end to the heavy appropriations which have been made from the national treasury for the support of the Roman Catholic Church for many years past, if not for centuries. Another measure proposed but not carried was one abolishing the monastic orders and "nationalizing" their immense real estate holdings. Very strong opposition to that somewhat extreme measure developed, and it was not approved. However, a substitute article has been voted, creating a degree of government supervision over the monasteries, and especially doing away with unfair competition in certain lines of manufactured goods, made inside convents and by unpaid labor, which have undersold other goods made by paid labor. This was a very sore point in many districts, and the measure went through with a considerable majority.

The first break in the present cabinet came as a result of this last article. Two very sincere Catholics, the president Alcalá Zamora and the secretary of "government," Maura, saw fit to resign as a protest against the passage of the article on supervision of the convents. Zamora's place was at once taken by the former secretary

of the army (war secretary with us), Manuel Azaña. This man is one of the most popular of the Republican cabinet, especially on account of several vigorous reforms he has already initiated and carried into effect along the general lines of heavily reducing the nation's budget for the army. He has pensioned a large number of commissioned officers, with the intention of never replacing them, and has made other drastic cuts in the large expenditures which have always been made in his department.

The deep desire of the Spanish people in general for a purer form of religion than that to which they have been accustomed for centuries has been clearly shown in many ways: for instance, the almost complete unanimity with which the general matter of religious liberty has been written into the *estatutos* and the general constitution; the unfortunate burnings already spoken of; and a number of formal requests emanating from city councils, provincial legislative bodies and other similar organizations, requesting the expulsion from Spanish territory of all monastic orders, especially the Jesuits. This attitude on the part of the public in general, after centuries of absolute monopoly of religion by the hitherto official organization, is eloquent as to the popular desire for something different. It is not anti-religious, but pro-fairness and pro-purity in religion.

It is also most interesting to note that in many cities and towns important official positions are now being held by men who are either sympathetic with Protestantism or, in a few cases, regular communicant members of evangelical churches. In the city of Alicante a son of the local Protestant pastor, Franklin Albricias, was pressed into service as speaker of the provincial house, against his will, on the plea that he was the "only man that everybody would trust." The new mayors of the important cities of San Sebastian and Zaragoza are openly friendly, one of them being a former pupil of the American Board school in Zaragoza. The present secretary of the treasury is a former pupil of the school in Bilbao, and an open supporter of complete religious liberty, most friendly with Protestants in general. In one small village, Pradejon, the men chosen on the local council and entrusted with the arduous task of going over the accounts of the same body under the military dictatorship, with a view to discovering irregularities in the administration of public funds and punishing them, were almost all communicant members of our local church, chosen avowedly on the ground that everybody could trust them!

At a gathering held in Madrid in August, attended by representatives of all the important societies working in Spain, a committee of seven

THE GROUP OF EVANGELICALS THAT GATHERED AT MADRID

Out of this number a group of seven Spanish pastors was chosen to formulate plans on a national scale in the new freedom for religious work.

Spanish pastors was chosen, which will formulate plans for aggressive work on a national scale, aiming to take advantage of the present unusual circumstances. Their findings are awaited with great interest, and this will surely be the beginning of a considerable forward movement, and also of far greater self-consciousness and assuming of responsibilities on the part of the nationals, a thing which has developed quite slowly in the past, on account of the unusually depressing circumstances and the extreme difficulty of enlarging the evangelical body and of bringing it to a real position of self-reliance and aggressiveness.

The Old Brainerd Mission

Observations by the Editor while Reading *Torchlights to the Cherokees.

1. We Americans cannot throw stones at those who today covet the land of others and purpose to take it by force.

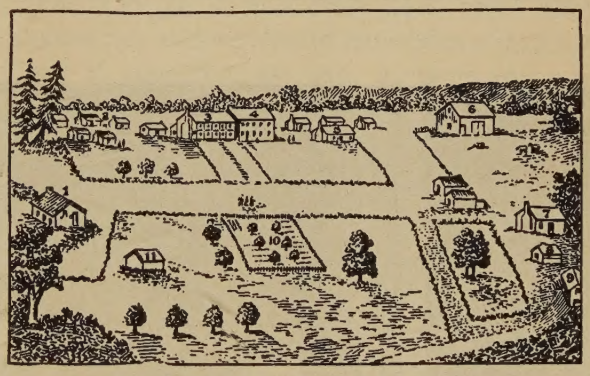
The story of the suffering of the Indians of Tennessee and Georgia, and of the missionaries among them, at the hands of the whites who coveted their lands, and of the government that deported the survivors, is related here with telling effect, and cannot fail to make us more charitable toward other dominant and grasping races, if not ardent champions of the less fortunate, weaker peoples whose lands and liberties are taken away.

2. We must not think that we "moderns" are the first to devise the "practical" methods of work.

History but repeats itself. We boast today of the emphasis we place in missionary methods upon scientific, agricultural and industrial training for the more backward races. But the American Board considerably over one hundred years ago established and made successful, in the Brainerd Mission, the "first school in North America to give instruction in systematic and scientific agriculture, also trades, domestic science, and domestic arts."

3. Some of the most inspiring stories of history are those of enterprises that lived but a short time.

The Brainerd Mission to the Cherokees existed from 1816 to 1838, or a little over twenty-one years. It ended when the Cherokees were removed by the Government to the new country beyond the Mississippi. Apparently it was a failure, but the spirit that prompted the establishment of the Mission; that maintained a practical system of economic, social and religious instruction for a people prejudiced against the whites; that labored with the Indians until the men as well as the women felt the dignity of labor; that discovered and trained Indian youth of character and life worthy of our best American Christianity; that led the missionaries to make martyrs of themselves in defence of the Indian people and their ancestral lands, and carried not a few of the missionaries into voluntary exile with the Cherokees—such a Christian spirit can never die. Just reading the story brings a new purpose and zeal for today's task.



THE STATION AT BRAINERD MISSION
(From a sketch by Thomas E. Paine in 1821)

(1) Boys' School House
(2) Boys' Cabin
(3) Mission House
(4) Girls' House
(5) Girls' School House
(6) Barn
(7) Farmer's House
(8) Carpenter's House
(9) Sawmill
(10) Garden
(11) Graveyard

4. One enthusiastic historian can arouse a community to take an interest in its history.

Through suggestions to prominent men and women of his city, through historical papers

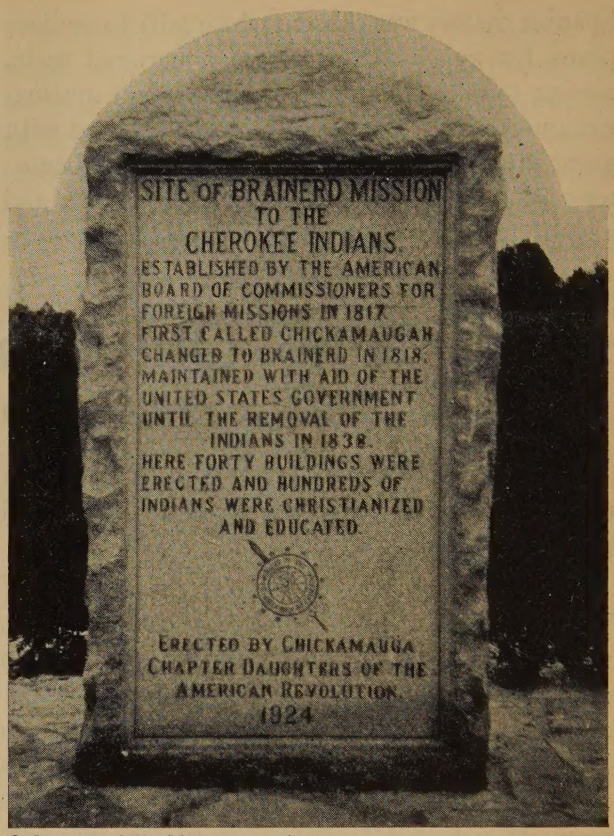
*By Robert Sparks Walker. The Macmillan Company, New York. Price: $3.00.

before clubs, by the aid of the Chickamauga Chapter of the D.A.R., and in other ways, Mr. Walker stirred up such an interest in the old Mission of the American Board south of the Chickamauga that the name of Brainerd was given to the road leading from Missionary Ridge eastward to the old Mission site and as far beyond as Graysville, Georgia. The name Brainerd was also restored to the old mill on the Chickamauga, and the territory from Missionary Ridge to the Mission site is now known as Brainerd—though most of it lies within the corporate limits of the City of Chattanooga.

By the preservation of a name and by means of a book not a few choice souls for generations will gather inspiration from the author's effort, and from the Mission that has taken such a firm hold upon his mind and affections.

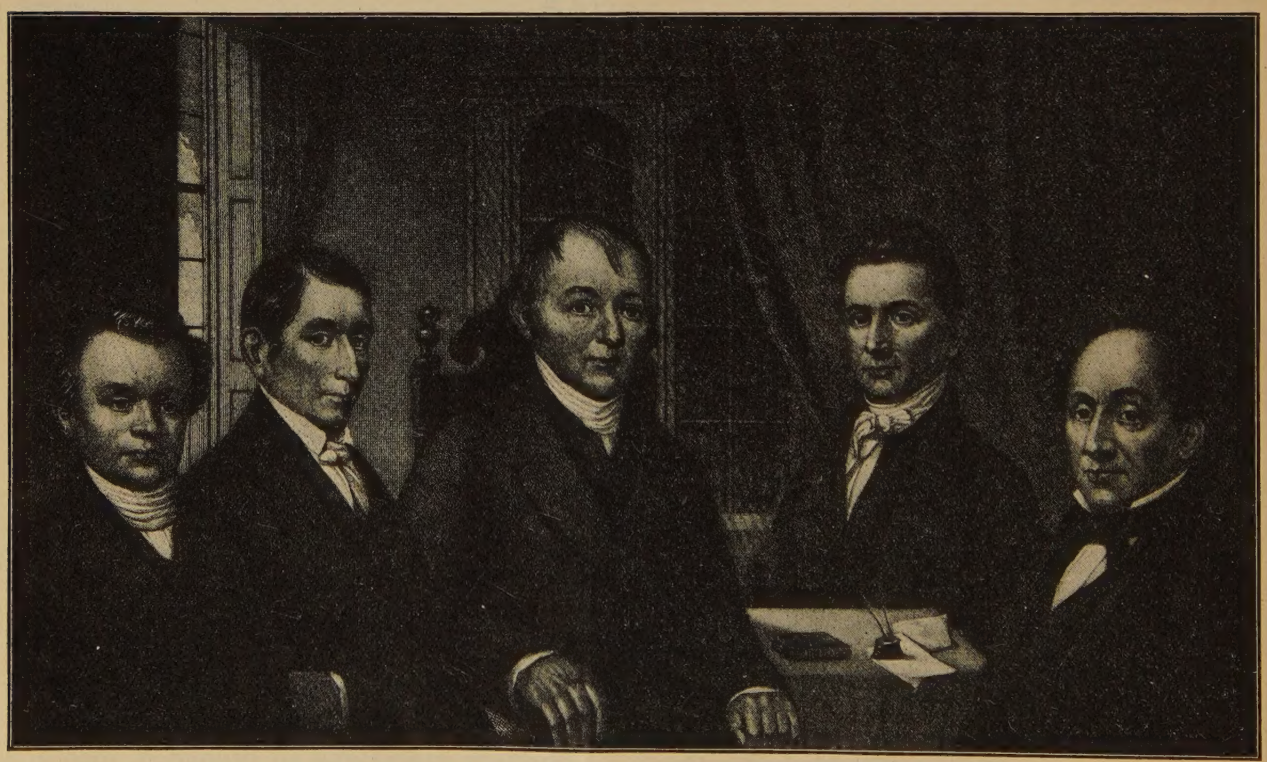
5. There's a good deal of historical data right where people live their everyday lives.

Mr. Walker was born within a few miles of the old Brainerd Mission. As a boy he roamed over Missionary Ridge, swam the Chickamauga, passed by the old Cherokee cemetery, took corn



© Courtesy of The Missionary Voice

MARKER ON THE LEE HIGHWAY



Secretaries Wisner, Evarts, Worcester, Cornelius and Armstrong. Evarts and Cornelius named the mission after David Brainerd. Worcester died at Brainerd on a secretarial visit in the late spring of 1821.

to the old mill by the Mission site, but it was not until the Pilgrim Tercentenary in 1920 that he heard that "an old Mission was once maintained at Bird's Mill." From that time on he had a new avocation, a mission to tell the story of what was once done for the Indians of that famous region around Chattanooga by some Christian whites.

What he has done can in part at least be duplicated in many sections of our land by those who have a flair for such historical matters.

6. The book reveals the historical value of the archives of the American Board.

Through the generosity of Senator Newell Sanders of Tennessee, a citizen of Chattanooga, the author was enabled to study first hand in the Andover-Harvard Library at Cambridge the Board's bound volumes of letters from the missionaries to the Cherokees. A book like *Torchlights to the Cherokees* shows the encouraging use that such archives can be put to in these days of research and writing. These archives are proving of real interest to an increasing number of historical students; so much so, that to save them the Board has accepted a tentative offer to have photostat copies made of its eighty odd volumes of American Indian Mission letters.

Findings of the Seminar on the Gospel and International Life

By FRANK MILTON SHELDON

III. League of Nations, World Court, Disarmament

League of Nations

"WHEREAS the National Council of Congregational Churches has repeatedly declared itself to be in favor of the entry of the United States into an Association of nations, and

"Whereas the League of Nations in Geneva continues to function as the only existing political organization for effective promotion of international cooperation and for the realization of international brotherhood, therefore be it

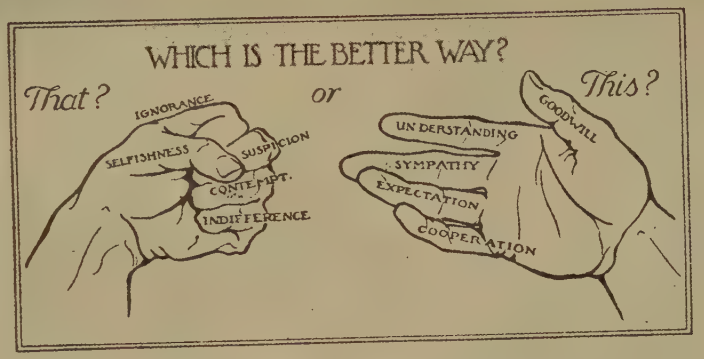
"Resolved, that the General Council of Congregational and Christian Churches urges entry into and participation in the League of Nations by our Government, fully sharing with other nations the mutual responsibilities and duties, which the present world imposes upon all nations alike."

Notwithstanding our (official) stand upon the sidelines, the League of Nations has a long list of remarkable achievements to its credits. On the whole, it has dealt with such vital and necessary international problems, that, officially out, we have yet found it necessary to cooperate in most of its major efforts.

The League should have been born many decades ago and we should have been a member. Until it appeared, we had, in large measure, international barbarism. The duelling system, long ago outlawed between individuals in civilized nations, existed among nations. Two nations went to war no matter how much it might endanger the life, trade and well-being of other nations. For another nation to offer mediation was almost a cause of war.

So, aside from international etiquette and a bit of international law, without a common law-making body to enact and court to interpret, and, which might or might not be considered binding, we had international anarchy. Being more isolated and less interdependent than now, we got on after a fashion, until the World War, which all nations lost. The League is the answer to this impossible situation.

All larger freedom comes through increased restrictions. The thirteen Colonies cannot have the larger freedom from confederacy, man and woman the freedom of married life, or states the freedom of a federal government, except as colonies, married people and states accept increased restrictions. Freedom to travel rapidly



HANDS ACROSS THE SEAS

It is with nations and races as it is with individuals—and business firms: much depends upon the approach. The attitude of the closed fist gets one response, that of the outstretched hand quite another. In world relationships, like creates like: militarism begets war; missions, peace. As Harry Lauder advises, let us scrap the battleship and build up friendship.

DR. ENOCH F. BELL
BOSTON
MASS.

Hände reichen über die Meere

Wie mit Nationen und Rassen, so geht es mit Einzelpersonen — und Geschäftsfirmen: viel hängt von der Annäherung ab. Die Geste der ausgestreckten Hand erhält eine ganz andere Erwiderung, als die der geschlossenen Faust. Im Weltenverkehr wird Gleiches durch Gleiches verursacht: Militarismus erzeugt Krieg, Missionsarbeit Frieden. Laßt uns, wie Harry Lauder rät, die Feindschaft bekämpfen, die Freundschaft aufrichten.

DRUCK F. BRUCKMANN AG., MÜNCHEN

C. FORREST CUTTER
LOW FELL
NEAR NEWCASTLE UPON TYNE

Mains à travers les Mers

Il en est des Nations et des Races comme des Individus et des Entreprises commerciales. L'attitude du poing ferme, celle de la main tendue provoquent deux répliques différentes. Dans les relations internationales, les semblables engendrent les semblables : le militarisme crée la guerre ; les missions favorisent la paix. Comme nous y incite Harry Lauder, détruisons les navires de guerre pour construire de l'amitié.

BOSTON
U. S. A.

MÜNCHEN PARIS

NEWCASTLE
ON TYNE

DORA HEGNITZ, INNSBRUCK

MANI ATTRAVERSO I MARI.

Colle nazioni e le razze è la stessa cosa come è cogli individui e colle intraprese commerciali: molto dipende dal metodo di approssimazione. L'attitudine del pugno e quella della mano stesa pronunciano due repliche differenti. Nelle relazioni internazionali colpi vengono resi per colpi: il militarismo crea la guerra, le missioni favoriscono la pace. Conformiamoci secondo il consiglio di Harry Lauder: distruggiamo l'ostilità e facciamo amicizia.

DR. ENOCH E. BELL,
BOSTON,
MASS.

Stampato in tedesco a Monaco
Stampato in francese a Bourges
Stampato in italiano nel Tirolo

C. FORREST CUTTER
LOW FELL
NEAR NEWCASTLE UPON TYNE

Through the zeal and generosity of Mr. C. Forrest Cutter of England, a cartoon of ours has been put on postcards for circulation in Great Britain, France, Germany, and Italy. A few sets are in our hands for distribution. A two-cent stamp will supply you with a set so long as they last.

and safely through our large cities is only secured by the restriction of stop lines along boulevards.

Likewise, freedom from war can come only through world organization, which, of course, places restrictions upon individual nations. We have already accepted such most far-reaching restrictions in the Peace Pact. At bottom, it is our interpretation of freedom as the right to do as we please which has kept us, as a nation, out of the League.

Politically, socially, financially, industrially, in every way we are involved in world life. We are in and such an organization as the League becomes more necessary every year.

But, there is grave danger from such membership. There are always risks where there are grave problems to solve and great, tremendously worthwhile ends to achieve. When did a Christian or a Christian nation stay away from any place or out of anything because of danger? That is one reason we should be in. Think of Jesus staying away from Jerusalem because it was dangerous. Think of Paul in the same light. Selfishness and cowardice keep us out.

The World Court

"Whereas the Senate of the United States has not yet ratified the Protocol by which this country would join the Permanent Court of International Justice, therefore

"Be it recommended that this urgent issue, unanimously endorsed by our Council in 1929, be once more laid upon the consciences and recommended to the prayers of our churches, that our country may do its part in the substitution of law for war, and

"Whereas more than eighteen months ago, under order of President Hoover, the Protocols for membership of the United States in the Permanent Court of International Justice at the Hague (popularly known as the World Court) were signed, and

"Whereas ratification of this action by the

On the Japan-China Situation

The Kumiai (Congregational) Church, in annual conference assembled, desires to place itself on record with the following resolution:

In accordance with our Master's great principle of brotherly love, we eagerly desire and earnestly pray for the speedy solution by peaceful means of the trouble between Japan and China;

And we instruct our representatives to wait upon the Minister for Foreign Affairs and the Minister for Education to present this resolution. And we further direct that copies be forwarded to the following:

The League of Nations at Geneva;
The League of Nations, Japan Branch;
The World Alliance for International Friendship through the Churches;
The National Christian Councils of China and Japan, and of the other countries;
Our sister denominations in other countries;
All denominational headquarters in Japan;
All Kumiai Churches;
Japanese and English language newspapers in Japan.

(Signed)

H. HATANAKA,
Chairman Annual Conference,
Kumiai Church.

Senate has been long delayed, and—if left to the regular session of Congress—may be easily again sidetracked and deferred, and

"Whereas the policy of a special session of the Senate to consider important questions of foreign policy undisturbed or complicated by the general legislation of the Congress, so successfully invoked by President Hoover for the ratification of the Treaty of London, which resulted from the Naval Conference of last year, seems a wise method of promoting single-minded and continuous consideration of such questions by the Senate, now therefore be it

"Resolved, that the General Council of Congregational and Christian Churches in convention assembled in the city of Seattle on this first day of July, 1931, respectfully urges upon President Hoover the wisdom of calling a special session of the Senate some thirty days before the next regular session of the Congress, for the consideration and ratification of the membership of the United States in the Permanent Court of International Justice, and—pledges the support of this Council to the President in securing this ratification."

What has been said of the League applies equally to the World Court. A special session of the Senate could consider the matter on its merits, without complications. Such a session would doubtless ratify the Protocols making us a member. Such membership is specially desirable in view of the Disarmament Conference next February. If we are to disarm, we must have other agencies for settling disputes. The Protocols certainly go the limit in protecting us from possible danger through membership. But for us to urge disarmament while not a member of League or Court puts us at a disadvantage.

Disarmament

"Whereas, disarmament is definitely contemplated in the Versailles Treaty and also in the final treaty signed by Germany and the United States—since the disarmament clauses of the Versailles Treaty are retained in the above named document—and

"Whereas good faith in the Peace Pact now in force imperatively demands disarmament, therefore

"Be it resolved that we urge our Churches and Ministers by every possible means to bring public opinion to bear on this important matter, and to induce our government to lead the way by drastic reduction in every kind of armament on land and sea and in the air."

The Disarmament Conference next February is of utmost importance. It will indicate whether or not the nations take the Peace Pact seriously or, still thinking of war as the final arbiter, negotiate with a dagger up their sleeves. The London Conference failed to reduce armaments, largely because the Peace Pact is ignored. Though pledged to peaceful methods only, the nations still thought in terms of force. The Versailles Treaty pledges the nations to disarmament. Our treaty with Germany, in the same terms, pledges us to disarm. We have bound ourselves to pacific means only. Then why larger and more costly armaments than before the war, and at a time when the economic back of the world is breaking?

Selfishness, fear, lack of faith! The people of the nations must make their leaders realize that they want peace and mean business by the Pact. It is time to come to grips with militarism, with the nationalist God, with international barbarism, bigotry, greed, Christless patriotism, racial prejudice and international jealousies and hatreds. Let the Church tell the world in unmistakable terms that the Peace Pact MUST be kept, war abandoned, armaments reduced to police forces, and back this with action at whatever cost. Now is the time to get back of the Disarmament Conference.

The 11th Quadrennial Convention of the

STUDENT VOLUNTEER MOVEMENT

Will meet in Buffalo, N.Y., December 30, 1931—January 3, 1932

The Cowles Memorial Bell

By AMY BRIDGMAN COWLES

ON the eve of our departure from Umzumbi, Frederick and I made a rush visit to Dweshula's to say good-bye to the dear people there. As we were leaving the next morning after the farewell service, Pastor Shezi followed me.

"Nkosikozi, I know that sometimes in America 'Memorial Chimes' are given to a church, and then the old bell is taken out," he said. "Do you not think you could get for our Dweshula church here one of those old discarded bells? You know they have been blowing cows' horns here for church services ever since the work was started, more than thirty years ago. The work has grown now, and since Mfundisi Cowles built a brick church here we feel civilized. Do you not think we ought now to have a bell, and could you not get us a second-hand one in America?"

I told Pastor Shezi I would see what I could do. Suddenly it flashed over me that a bell at Dweshula's would be the most suitable memorial imaginable for Mr. Cowles, for he was so musical himself, and it was to Dweshula's he was riding on that last day when he gave out by the way. When I arrived in America the Board gave its consent to my raising money for such a bell and speaking engagements began at once. A fine new bell, bought at much reduced rates, was soon on its way to Dweshula's.

On May 24, 1931, the "Cowles Memorial Bell" was formally dedicated at Dweshula's. The Umzumbi District people had raised a little over $25 (a generous sum for them) to help pay for the belfry. The Dweshula people brought white stones, which, cemented together, made a very strong base for the bell.

DEDICATING THE MEMORIAL

AND THIS IS THE BELL

Pastor Shezi and his wife show how they blow out the old and ring in the new.

"It was an experience that I shall never forget," writes Mr. Stick, who was in charge of the service. "The crowds of people, the inspiring messages and prayers, the whole spirit of the occasion, were wonderful. I felt that Pastor Shezi gave us, in his opening prayer, the greatest vision of things spiritual and what the bell will do in service. From the pictorial standpoint I think the stream of people coming down from the hilltop after the service was the most beautiful sight, reminding one of the Triumphal Entry into Jerusalem. Well, we had a triumphal entry, so to speak, at Dweshula's."

"Before light," wrote my daughter Ruth, "I was awakened by the sound of horns being blown across the hills—a most lovely and most moving sound. Very early I went to the top of the hill where stands the bell. What a perfectly glor-

A Non-Christian Brings Her Gift

ious situation it is! I think it must be possible to look twenty miles in every direction from that hilltop, and the day for our service was as clear as any day could be. Dear Pastor Shezi had gone to great pains to plant smilax all about the base of the bell and to drape a little of it from the top.

"All the morning long the people came slowly over the hills from every direction, the lines converging at our hilltop. And at one o'clock that hilltop was covered, as well as the sides, part way down. Mr. Stick says there must have been nearly two thousand people there. The European visitors (General Royston had come at Pastor Shezi's invitation), the Sticks, and I, all sat just at the foot of the bell. The whole service was most beautiful, with many fine tributes paid to Father. I am afraid I was so occupied trying to hold on to myself that I did not take in all that was said.

"At the time of the dedicatory prayer Pastor Ndhlovu and Pastor Shezi climbed up to the bell and placed their hands upon it, while all the representatives of various branches placed their hands on the base. Pastor Ndhlovu's prayer was one of the sweetest I have ever heard, and the ceremony was most impressive. Then the huge throng sang 'Vutelani Itilongo' and between verses I gave the bell just one stroke. As it rang out, soft and clear and mellow, over those hills, one could almost imagine the heavens open. At the end of the hymn I rang the bell two or three times, then put the rope in Pastor Shezi's hand, and he and Mr. Stick continued the ringing for five full minutes. It was glorious! The benediction was pronounced by Mr. Schoombie, and it was one of the most beautiful benedictions I have ever heard. He said afterward that he was so glad to have a little part in the service, for he had so loved Father.

Coming from the Dedicatory Service

Note the church in the right center and the parsonage among the trees; also the Zulu kraal this side of both. The hills should echo the bell.

"One of the things that touched me most about that hilltop service was the fact that a number of heathen women brought up offerings to help pay for the base of the bell."

The Memorial Bell stands on a hill back of the kraal home of Simon Msomi, one of my Pathfinder boys. Of that great occasion he writes: "About the matter of the Bell and its Memorial, I cannot tell you how wonderful it was, that sermon above my home, that day, with so many people thereon. Still today and in days to come, in many souls, the day will remain unforgotten. One thought that it was in Heaven, specially when the two pastors put their hands on the Bell and the people stood around it. With its wonderful sound which I think will be rung special in the hearts of Dweshula's people."

Christmas Day Around the World

As lived through by Dr. Cushman, Stella Graves, Mrs. McClure, Lillian Picken, Alice Towne, Mrs. Nute.

"KO-vai-lu u-lam-ba wa Su-Ku, kuen-da po-si om-bem-bua ko-ma-nu ve-san-ju." That is the way the song "The Angels Sang at Bethlehem" sounds on the lips of little Ovimbundu children in Chilesso, West Africa. They gather at Dr. Cushman's home, and first the small children are each given a simple dress of calico or gingham. Then comes the feast! And what *do* you suppose is their Christmas dinner? Before each child is placed a big enamelled plate loaded with a generous helping of soft, unsalted cornmeal mush, a quantity of meat, a helping of boiled rice, some greens. Their elders are having a similar feast.

Then the Christmas tree in the schoolroom which is lit up with hanging lamps and lanterns. "Joy to the World, the Lord Is Come" in the musical Umbundu language and beautiful African voices. A group of little children telling the story of the shepherds watching on the Bethlehem hills; another group telling of the Wise Men's visit. A living acrostic of Bible verses on cards hung from children's necks, spelling out the name "Jesus."

And then—and then—the gifts! Pencils, little notebooks, cakes of soap, pretty washcloths, neckties, head kerchiefs, five-cent mirrors, combs, cheap jack knives, two or three *dolls*, shirts and small cotton trousers for needy ones. What delight! What eagerness! What Christmas happiness!

Santa Claus in a jinrikisha!

That's the way he comes to the Christmas party at Wenshan School in Foochow, China. And all the students sing in the chorus of Dr. and Mrs. Dickinson's nativity play, "The Prince of Peace." The shepherds reveal their calling in lamb's wool coats, and bring in a cunning lamb, a wee second-grader all in lamb's wool. The kings are royal and reverent. Then the older girls, trained by Stella Graves, put on a Christmas carol program.

A thousand dumplings!

The people of Hartwell Memorial Church, Foochow, buy these plump, steamed dumplings, so filling and nourishing. For themselves? Oh, no! After service they go to the section of the city set apart to house the very poorest old people, five hundred living in tiny little rooms with just enough to keep body and soul together. Two dumplings apiece make them happy for the Day. Other churches, instead of planning a feast for themselves, buy rice and sweet potatoes and garments for the poor, and Foochow College students spend only $11 on their own Christmas and $58 for poor people.

"Shall we spend these fifty rupees for our own Christmas dinner?"

"No, no! give it to the flood sufferers!"

Thus the $17.75 sent by American friends for the big event of the year, the Christmas dinner for the 350 Christians of Satara, India,

many of whom live on two cents a day, is unhesitatingly, joyously given to the homeless of Mirajgaon, Ahmednagar district.

But that is not all. The gifts, brought for the Christ Child, will go to the flood sufferers, too. The dusk is deepening. Everyone carries a candle. The tiniest children march in, singing carols. Candles are lighted on the Lord's table, and to the soft music of Tilak's beautiful Christmas carols in Marathi, people move slowly forward to offer their gifts and light their candles. Little children reach up to give their pennies or oranges or the eggs of their favorite hen. Poor villagers press in with gifts of grain, fruit, chickens, and other produce, for it is India's custom, as it was of the Jews of old, to give gladly of the first-fruits of fields and flocks. The twinkling lights lead around the room and out into the night, through the streets and on to the school where the Christmas tree awaits them. And after it is over, and the last glittering candle has burned low on the fairy tree and every soul in the room has received some token of Christmas cheer, they wend their way through the crowded streets singing antiphonal carols of the Good News of Jesus' birth until late into the night.

"In every way . . . Christ is proclaimed."

The children attending a Buddhist Sunday school—an institution taken over entirely from the Christian Sunday school—greatly perturbed because they were not celebrating Christmas, begged the priest to give them a Christmas program. He put them off several times, telling them that it was not for Buddhists, but they insisted that their friends all had Christmas at their Sunday schools. At length he arranged a program for them and read them the Christmas story from the Bible! "I was reminded," adds Frances Clapp of Kyoto, Japan, "of that passage in Paul's letter to the Philippians which my Bible class has just been studying, in which he gives the various motives some have for preaching Christ, but ends, 'What does it matter, however? In any case Christ is preached.' " [Weymouth's translation.]

Though to many Japanese the true meaning of Christmas is still unknown, many non-Christians celebrate the day with gifts and various customs taken over from the West. Even in the far-away country towns "Merry Christmas" and "Santa Claus" are well-known words.

Christmas "Waits" and "Boxing Day" in the Philippines.

A week before Christmas groups of children, with adults to play instruments, begin going from house to house singing the native Christmas songs. If the group stops at your home you are expected to give them money or food or clothing or invite them in for some refreshment. Sometimes a family invites them to spend an entire evening at its home and invites in all the neighbors. They begin singing early in the evening and keep at it until dawn. Then on Christmas Day and until January 9 people come to your house or stop you on the street and say *pinaskuhan,* which means that they want their Christmas gift from you.

Brought in by bus for Christmas: For the first time children from as many villages as can be reached by bus are brought into Cagayan for the Children's Christmas program, a simple pageant around which everything centers. This means much to the district people. On Christmas Eve the program for adults at the church. Christmas morning the girls of Carruth Memorial Hall open their stockings, filled with nuts, raisins and candies, and sing carols before breakfast. After breakfast the Tree, the boys of Pilgrim Hall coming over, and the Tree at the Hospital, Dr. White as Santa Claus.

Zing! crack! Grrr!

A scream from the far end of the cotton factory at Adana, Turkey. A little girl's hand and arm caught in the teeth of the cotton eater. No father, no mother. . . .

"It will take a long time to heal, but I think we can save that hand, provided you let the little girl stay here in the hospital."

That was the strange white-robed foreign doctor speaking. The whole hospital was so strange: the big white rooms, the bedstead, off the floor, she was afraid of falling from in her

sleep. But Ansha found they loved little ones here and never let a child suffer if they could help it. She played in the lovely garden; she looked at pretty picture books; she was invited to the nurses' living room; they played the phonograph for her; sometimes one of them played the piano and sang.

Winter now, and a great Christian Bairam approaching. The whole hospital staff bringing in green myrtle branches, making festoons and wreaths, everybody happy and expecting something.

Now—the wonderful evening! In a corner of the living-room a beautiful tree, all glistening with silver and bright with tiny candles. What does it all mean?

One of the pretty ladies explains the tree. Then she goes on to tell what this Christian Bairam is all about, why gifts are given, and everyone is so glad. Then one of them puts into Ansha's arms a golden-haired dolly with blue eyes that open and shut so suddenly that she laughs and presses it to her heart.

In bed, she has the precious doll snuggling close to her on the pillow. Ansha's little hand is now almost well. The horror of the accident wiped out of her memory, she falls asleep with a look of radiant happiness on her face.

Christmas and the Chinese Floods

One of "Lindy's" Pictures of the Floods of China
Breaking through Grand Canal

Since Colonel Charles A. Lindbergh's reconnaissance of the flooded area between the Grand Canal and the Yellow Sea where millions of Chinese, directly or indirectly, are suffering terrible hardship, including hunger and disease, we have been receiving most urgent appeals for financial help; the Foreign Missions Conference, Federal Council, and China Famine Relief, Inc., coöperating in a nation-wide appeal.

Gifts may be sent to Harold B. Belcher, Treasurer, 14 Beacon Street, Boston, Massachusetts, who will forward the same through the properly constituted bodies.

Cuts and Bruises and Their Prevention

THIS poor dog looks as if he were not only bleeding badly but also suffering greatly in spirit. He seems subdued. His morale is shaken. Cut outwardly and bruised inwardly, he wonders, "What next?"

The artist, Mrs. Harriet Wyman Wilder of Madura, South India, drew the picture a short while ago when the news came from Boston that another reduction was necessary in the budget for the work in India. The afflicted animal, however, might represent the work and workers in other fields as well, where since 1929 reductions have been the order of the day; especially in Bulgaria where the Mission is to be closed.

A forced reduction now and then in any concern is not an unmitigated evil. Unprofitable material is eliminated, policies re-evaluated and constructive plans evolved. The work of a mission board is no exception. But when cuts in appropriations and personnel replacements are repeated year by year the trouble becomes a spiritual one. Missionary morale is seriously affected.

How then shall this bleeding be stopped and morale restored?

On a preceding page we have let our faith record the good that can and shall come out of the financial situation caused by diminishing receipts from the churches. But who would take this as an excuse from an obligation to turn this depression into a triumphant period of giving?

The missionaries are creating out of their salaries a Loyalty Gift for the Board's budget this year. Doubtless, too, many of them will give out of their small resources to their own work that is threatened. Some are bound also to help care for those national associates who must lose their jobs because of a reduction in appropriations. What can we do to match them?

Perhaps some of us can give an extra gift ourselves. Certainly we all can take such a special interest in the situation in our own local church as will help restore financial faith and purpose.

We face a great emergency. The question of the relation of possible deficits in local church budgets to deficits in the benevolence funds is of tremendous importance to our national societies. Who is not anxious to discover the basic principles of Christian courage and loyalty at this

time, knowing that the local church budget presents a heavy task to our faithful members? At the same moment we must do what we can to save the benevolence gifts from disaster as 1931 comes to its close.

1. a. Has your local church budget a deficit as of December 1st?
   b. What will be the estimated deficit December 31st?
   c. What plans will you follow to raise this deficit—(1) supplemental canvass, or (2) borrowing money to carry into next year?
2. a. What is the benevolence goal (Apportionment) toward which your church strives this year?
   b. Is there a deficit as of December 1st in this account?
   c. What is your estimate of possible deficit December 31st?
   d. Will any attempt be made to raise the whole or part of the unmet balance? If so, what is the plan?
3. If deficits exist in both local expense budget and benevolence budget, how will these two be related?
   a. Will the pro rata loss be borne by each?
   b. Is there any possibility of carrying forward the benevolence deficit, hoping to raise it when prosperity comes in sight?

Instead of refusing to talk money, must we not press for gifts *just because* these are hard times? History has shown again and again that in days of great national and international crises the Church has rallied to the support of its missionary work in almost miraculous manner. Why not now? We can at least try—and God loves those who attempt the impossible for Him.

A Loyalty Fund of Ninety Years Ago

By OTIS CARY

THE head of a large business company was accustomed to hold each year a conference with those whom he was sending out to drum up trade. In warning them that they might meet with difficulties so discouraging that they would be inclined to give up the whole job, he always closed with two pieces of advice as to what they should do under such circumstances: "1. Ask God for His help and guidance. 2. Say to yourself, 'I have been in tight places before; but in some way or other relief has come, so that I am still here and with strength to go on. I need not yield to despair now.'"

The American Board might take these words to itself when financial conditions threaten its ability to meet the needs of the work under its care. Doubtless the first part of the advice just quoted is being followed by the constituency of the Board, and the second part calls to mind that in the past there have been times when it was difficult to see how the work could be adequately sustained; but in some way the needed help has come. So it was in 1841 when, as the Missionary Herald said in its report of the annual meeting held that year at Philadelphia, "weeping prevailed in the assembly" as it discussed the report of the Prudential Committee in which they said that they could not take the responsibility of deciding whether to draw back or to stand still in the work, since it would seem presumptuous and wrong to press forward when it was likely that the present debt of about fifty-eight thousand dollars would before the next annual meeting increase to one of a hundred thousand. Therefore it threw the responsibility of deciding what should be done upon the Board itself. Much of the three days of the meeting was occupied with a discussion of the problem, and then an extra day was added for its consideration. Finally it was unanimously voted that the following questions be asked of each member of the Board, Corporate or Honorary, there present:

(*Continued on page 532*)

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

After the Flames—Orchids

Flaming with terrible beauty into the night, the grass fires of the Mt. Silinda country, Africa, fill the land with a screen of smoke during the daylight hours. But when the fires have passed, and a shower softens the earth, there springs up from the blackened ground beautiful orchids and green shoots of grass and leaves, says Miss Mabel E. Larkins of Mt. Silinda. Zuka, son of a witch doctor, is now at Lovedale fitting himself as a Christian teacher for his people. But the old witch doctor is now very ill. He has tried all of his own medicines and they have done him no good. He has now come to the mission hospital and consented to an operation. He is found to have three kinds of intestinal parasites. The doctors are endeavoring to build up his reserve strength. The old man says that he believes in the Jesus way, but has made no public statement to this effect. He has, however, shown to his people that he now has more faith in the Christian doctor than in the witch doctor. Zuka and his witch doctor father —orchids after the flames?

This Is the Nation

"This is the nation," said an African Chief as he placed a child before his people. The older folks find it hard to change—but the younger are learning rapidly. However, the elders wish their children to become Christians, and lean on them in many ways. "Twice I recall having an old woman come to sell vegetables accompanied by a six-or-seven-year-old boy," narrates Mrs. Wathen L. Kincheloe of Mt. Silinda, East Africa. "When I told her what I would pay she asked him about it. If he said it was all right, then it was all right with her. It points to a brighter future if we can give these children's hands tasks to do, fill their heads with something worth thinking about and their hearts with a Savior's love."

Pastor George's Private Diary

A little pocket diary, a name, a village—to the casual observer nothing; to Pastor G. P. George, Indian Christian shepherd of Manamadura, India, a whole story. A young Hindu from a village where Christian activities had not been conducted for two decades attended a mission night school in the town where he was studying, namely, Munivendi. He became interested in Christianity and subsequently accepted Christ as his leader. Then he married a fine Christian girl, took her to Senkottai where she found all Hindus except her husband. This young wife appealed to Pastor George to come and talk with her relatives. He did, and brought with him two helpers. "We had a good meeting and a lot of personal work," says Pastor George. Fifty persons gathered under a tree—thirty-four voluntarily promised to become inquirers and gave their names—"which I entered in my pocket diary," says Mr. George. Then they asked for a teacher each Sunday and a prayer-house. Toward the construction of the latter they promised to contribute their mite in the form of free labor. When funds are available the little church will be built and a teacher assigned.

Marvellous Response

From one rupee up to twenty thousand runs the list of Indian contributions to the Albert Victor Hospital in Madura, South India, where desperately poor added their mites to the fund and members of the Christian community gave up time, money and strength to canvass the city, taking rebuffs as well as contributions. Teachers in the schools, pupils, Hindus, wealthy bankers, a big cotton mill, an entire community whose ancestors had emigrated from the north three centuries ago, rajahs, legislators, business leaders and professional men—all made their donations, until the sum total runs at present to $23,916.

Seekers After God

"We *must* know God," said Mr. and Mrs. High of Tunghsien, North China. In an honest quest, with fasting they withdrew from the visible world in mute, prolonged contemplation. For over a year they continued this quiet program with open minds. "They became lean of body, but keen in mind and strong in spirit," says Rev. William B. Stelle. With increased faith, Mr. High learned of a church 13 miles distant. He attended the service and became a probationer. After a few months he was baptized, and for several years each Sunday he *walked 26 miles,* persevering in his attendance upon worship. Later a church was organized in a village eight miles away, and the Highs transferred their membership there. After two more years they with others organized a church in their own village—in their own home, indeed. They reserved the best two rooms for the church, and themselves dwelt in a small single room. At the front gate hangs a modest sign inviting any passerby to enter and have fellowship with a group who strive to be on speaking terms with the Father of our spirits and to obey him.

Got Him

"My, this work has gotten hold of me!" exclaimed a young Indian who was teaching a religious education class at the Vadala School, India. "It is really making a man of me and I want to spend my whole life in it." He said this to Mrs. Robert W. Fairbank. When the missionaries wished someone for this position they could find for it no one trained in religious education, and had to take a person who at least knew methods of teaching and give him close supervision. Fortunately, in this case the result was highly beneficial. The children grew, and the young teacher had a regeneration of spirit and a reconsecration of his life. "He is probably the only Christian boy who has taken full-time responsibility for helping the young about him to grow more sturdy in their spiritual living and, of course, he was skeptical of this new kind of life work *at first.*"

Old Muthian

A small boy found a leaflet on the street in Madura, India. It contained the Lord's Prayer. The child did not know what God it could be who was addressed "Our Father," but he liked the prayer so much he learned it by heart. Every night and every morning he repeated it. One Sunday as he passed a church he heard singing and stopped to listen. Then he heard the familiar prayer. He went in after the service and asked the people about this god so strangely worshipped with song, sermon, prayer and no idols at all.

"At last I have found him," said the half-naked little Hindu lad, and soon after he was studying in the Pasumalai mission school. Later, as a catechist, he served God for 47 years. The last 17 years he has been at the Madura hospital leading many of the patients to Christ.

"I wonder as I watch the disorderly Hindu boys in the doorway of our church which of *them* will some day be teaching, leading, comforting and praying for the patients in the hospital," says Dr. Edward Wheeler Wilder. Old Muthian is retired now, but was recently back in the hospital as a patient. "When I visited him he said he was thanking God for His goodness to him. He has a little book of hymns in Tamil which gives him much joy. He is getting better and we hope he will soon be able to go home."

Gifts

Because of gratitude, because of friendship, gifts, when the givers should not give because of extreme poverty, are presented, despite the efforts of the missionaries, in North China when they are touring the villages and country centers. A farmer of 63 who has given his small holding of land to his two sons, retains for himself and wife less than an acre, and lives in a twelve by twelve single room presented Rev. William B. Stelle of Tunghsien, who was conducting services and a three-day Bible class in the village, a piece of meat that cost more than the meat for this farmer's table during a full year! A blind pastor insisted on giving a huge fish, and as the party left a newly started mountain church, a donkey load of dried dates and hoar fruit (persimmons) was presented. Out of their need they give more than many out of their plenty.

Television Section

Station ABCFM

Young Turkey Cleans Up—and Weighs In

Left: A regular attendant at the Well Baby Clinic, Adana, Turkey, having her daily bath. Right: Prize baby at the same weekly clinic at the Social Service Center in Adana. Snapped by Miss Lillian C. Brauer.

So Pretty—

Bound by superstition. This Kurdish mother holds her eighth and only child. She dresses him like a girl to "keep off the evil eye." He even wears earrings. "The mother has vowed to so keep

Yet . . .

the child until he is seven years old," reports Miss Lillian C. Brauer of Adana, Turkey, "when she believes he will be safe from the evil eye."

Merry Christmas!

"Cuties" at the Woman's Bible School in Fenchow, China, holding their Christmas dolls from America. Note the firm grip of the two little hands in the front row, center.

No Race Prejudice Here!

Two Ovimbundu young ladies playing with American dolls.

Little Motherless Lan Hua

Who, thanks to the Fenchow Hospital, North China, now has a warm place in the family of a Christian evangelist, who, following her mother's death, took Lan Hua to their hearts.

Paddling

This demure little Filipina was snapped at her washing by Miss Alice Towne, a teacher in the Bible School at Dumaguete, Philippine Islands. "This is the way clothes get 'paddled' in this country," writes Miss Towne.

The Land of Lights and Shadows

Drought—and the people leave their homes, go elsewhere and seek food . . . Two twin boys are left in the home of a Christian brother because the heathen father fears to keep them but has progressed sufficiently not to kill them . . . Shakeni Magosi, a 14-year-old girl, bought by a heathen man, returns to heathenism. "Won't you pray for her," writes Miss Mabel E. Larkins, of Mt. Silinda, where the above symbolic picture was taken by Dr. William T. Lawrence.

Poems of Mexico

Mexico: As Seen From a Train

Deep yellow gorges, bowelled from the earth,
Spit out sprawling cactus and bright green turf.
Skinny, sagging burros, kicked until they run,
Jog along their lazy pace, baked brown by the sun.

Purple-petalled blossoms, hanging to a hut,
Shadow doors and windows that are never shut.
Sunset in the wide west, flowing o'er the land,
Drenches with cool colors darkening desert sand.
Mountains merged with twilight, mellowed to a glow,
Melt into the magic night of mystic Mexico.

The Pastor of a Country Church

"This is your house," he said as he opened the heavy door;
"You'll find mangos in the patio: no, no—not one; take more!"
We entered his study behind him and smiled at the sturdy shelf
Where master minds were gathered to guide his greater self.
At last we went to the chapel, cool in the heated day.
Urging us to enter in, the pastor led the way.

"This is God's house," he ended;
"that's why we like it best;
"It is yours if you care to use it.
"Stay here awhile and rest."

By Priscilla Holton Neff

Mazatlan: And a Seaside Hill

Loud sea booming, cut with silver spray.
Dim peaks looming, far and far away.
Sun that sinks in colors only God may spill.
Why should lonely crosses mark this rocky hill?

Crescent walks along the beach, laughter in the air.
Cocoanuts on palms that reach higher than I dare.
Wind like wine against my breath, let me drink my fill.
What have I to do with death or one cross on this hill?

Dark-eyed children in the street, beckon me to stay.
Women resting in the heat, teach me how to pray!
Only you can make me wise, clear my sight until
I have found His cross in lives that journey up this hill.

This, That and the Other

Walked Nine Days to Attend Meeting

That was what Layman Kao did, coming from his village in the sandy Mongolian border country, in order to be present at the annual meeting of the Council of the North China Congregational churches. And this was part of his story:

"We mostly live on millet and the seeds of wild grasses which grow on the sandhills. We often have to add chaff and wild grass to make our stomachs feel full. Many have never once had an overcoat. Our brick beds often have no mat and no quilt. People have no dependable business, no education. They grow discouraged. Superstition is terribly deep. People fear so that even out of their bitter poverty they spend money to placate the spirits. If people fall sick they do not call a doctor (indeed there are none to call), but instead they fall into the power of the witch doctor.

"The church drives out superstition. It gives us hope. Formerly I could not read and write even one single character and knew absolutely nothing of the Gospel. Now I have heard the Gospel preached and explained; I have entered a class and learned to read and write. Why, I can keep an account, I can write letters, I can even read newspapers and books. I can witness to the people of my village. I feel that the gospel message means not only eternal salvation but very practical help here and now. Already in our village there are 21 baptized members. There are 70 or 80 who have taken the first steps toward membership. We are trying to erect a real church building. We have already earned about $400 [this means 1,000 labor days].

LAYMAN KAO (THE TALLER MAN) *Superintendent Wu of N. Shensi (left).*

"And now I want to thank you that you have let me, a poor country layman, come to this your annual meeting and from important work have given me time to tell you about our need. We hope that you can send preachers and teachers and doctors to help us. Our need is very great."

Bridal Showers

Helen Gaylord's bridal shower in August was a little unusual, for the gifts were done up in various shades of crepe paper, fastened on sticks and placed all around the compound, making it look like a garden of gay flowers. Said Miss Eva Swift in fun, "It is no fault of mine that I never had a bridal shower." So some of the young people at Kodaikanal got up a shower for her in the beautiful Claverack garden, fixed up a throne for her 'n everything. They feel badly about losing her out of Madura, as she retires to Bangalore.

A Farmers' Institute

at Koide was perhaps the most significant event of the year for Niigata Station according to REV. CLARENCE F. MCCALL. "We believe that here we have a worthwhile approach to this very important class of people. Thirteen young farmers, most of whom are not Christians, enrolled, and the influence of such teachers as Messrs. Kurihara, Sugiyama, Kimura, Osaka, and Nagao was very manifest. From every standpoint the farmers are waging a hard fight and are in sore need of the help and inspiration afforded by intimate association with Christian leaders. During the next year we hope to meet other groups of both men and women through these schools.

Gift Books for the Missionary

on field, or furlough, and for all those interested in missions.

Any or all of Daniel J. Fleming's five books looking toward the rethinking of the world outreach of Christianity—would make extremely worthwhile gifts—

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Letters From Overseas

Rev. C. Stanley Vaughan of Manamadura, India

"I am glad that we have a more hopeful outlook in the church. I have been in every one of our local councils and have everywhere seen signs of progress. In one place a new congregation is added, the fruit of one of the Bates' Evangelists; in another region there are definite results from an equally definite effort to improve our village schools; in a third a broadened and deepened interest in an annual gathering for spiritual culture; and last but not least an heroic response on the part of some congregations to the financial need. In one the contributions of last year have been doubled.

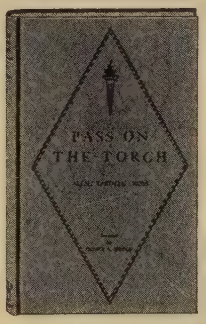
"This is an agricultural people and when they double their rupee contribution it means that they have quadrupled their contributions in kind, for all sorts of farm produce are 50 per cent lower in price than a year ago."

Rev. and Mrs. Joseph L. Moulton of Rahuri, India

"The trend in much of our district work today seems to be towards the Village Reconstruction Unit idea as outlined by Dr. Kenyon L. Butterfield in his recent survey report. Different localities present different problems but the general theory and aim is the same. Without increasing our yearly budget we are changing the emphasis in the villages somewhat. We have closed a couple of our village schools and are putting on a traveling nurse who will have her headquarters in Rahuri and visit on schedule the villages within a radius of five or six miles. This nurse will work among the people of all classes, teaching the women, especially, sanitation in the home, care of the baby, etc. She will make a beginning in the building up of a new village life. Friendship and cooperation within the village itself is our aim. We are trying to imbue the teachers and pastors with the same idea."

Rev. Edwin D. Kellogg (He Wrote Again, November 2, from Yangkow)

"I am all packed up and ready to start for Yangkow this evening, in company with Pastor Chen who is again in Foochow. The travel situation is the best in more than a year—no bandits on the river between here and Yangkow, and reported to be much better above there also. I go with the expectation of staying in Yangkow until the Joint Synod Retreat, which is scheduled for November 10–15 here at Foochow. I go to Yangkow, partly on the general proposition that it will be a good thing to be actually on the ground, and specially in order that I may receive reports as to the relief needed by Christians throughout the upper reaches of the river, and that I may administer some of the funds as may be needed. We expect mainly to help provide winter clothing and bedding."



An Ideal Christmas Gift

What the "torch-bearers" think of the book, "Pass on the Torch":

Edward Fairbank of Vadala, India
"The torch that you have passed on to me has surely been lit with the flame of the Great Soul!"

Ella C. Hoxie of Sholapur, India
"It shows a depth of experience in the things that matter."

Olive S. Hoyt of Matsuyama, Japan
"It will be a constant inspiration to live a deeper and more Joyous Life."

Alice Cary of Osaka, Japan
"I only wish I could get it into Japanese without impairing any of the music of your words."

PASS ON THE TORCH
Lyrics of Reality
ALLEN EASTMAN CROSS
Foreword by Dr. George A. Gordon
THE PILGRIM PRESS
Boston —$1.00 postpaid— *Chicago*

(*Continued from page 523*)

"1. Will you in view of the facts presented raise your subscription the coming year 25 per cent?

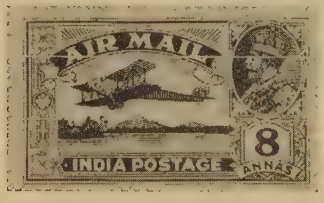
2. Will you attempt to induce all others upon whom it is in your opinion proper you should exert influence, to do the same?

3. Will you, with the leave of Providence, attend the meeting of this Board the next year and inform them what the Lord hath enabled you to do . . . ?"

The names of the members were then called by the President. "The answers were all, in the spirit of them, in the affirmative, and nearly all replied explicitly, some saying that they would add half to their donations, some that they would double theirs, and others that they would increase theirs still more." It was voted that letters telling what had been done should be sent to members not present; also that in view of the critical circumstances a special meeting be held the next January.

Some twenty-nine hundred letters were sent to those that had not been in Philadelphia. Responses were so favorable that the meeting in New York was largely given to praise that the debt had then been reduced to about twenty thousand dollars.

Our Stamp Corner



IT'S a long way to India from "home." Letters take twenty-one to twenty-five days by steamer from New York or Boston to Bombay. Even from London they take fifteen days. Now the air mail service has reduced the days to seven from London to Karachi, the nearest port to Europe. A new set of six air mail stamps was issued in 1929–30 for use on letters that people who live in India may send to their friends in England, or Indian merchants to their customers in London. All of the six stamps show an aeroplane against a background of Indian palm trees, hills and water, with the King-Emperor's portrait in the upper right-hand corner. Probably the King's crown bears the great Kohinur diamond, which once belonged to Indian kings, and around his neck are the orders of the Indian Empire. When you see these stamps can you imagine the great planes soaring from Karachi along the Makran coast, touching at Jask at the gateway of the Persian Gulf, at Busra, City of Dates, at Baghdad of the "Thousand-and-One Nights," then crossing the Arabian Desert to Amman east of the Jordan, then to Cairo, then over the blue Mediterranean to the Phaleron Bay at Athens, and finally over nearly all the countries of Europe until they alight at Croyden near London? The King's business requireth haste in these days and perhaps you may any day get a letter with one of these stamps on it, and the blue air mail label.

We are indebted to Rev. William Hazen of Sholapur, India, for the information furnished in this current Stamp Corner.

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The Bookshelf

Philosophy

Living Philosophies (Simon & Schuster, $2.50). One of the penalties of fame in our day is that one must tell the public what he believes. We indulge generally in the fallacy that a man who has reached the heights as an inventor can speak with authority on immortality and a genius in pure mathematics may have the final word on God, politics and pacifism.

The symposium entitled *Living Philosophies* is the response of twenty-two contemporary notables to the request that each one "set down with uninhibited frankness his own spiritual last will and testament, his views of man, God, and the Universe, his affirmations of life and death, his inmost credo, whether it be faith, skepticism or despair." These are subjects usually dealt with by the philosopher and theologian. And the philosopher has his say here as well as at least one theologian; John Dewey, Bertrand Russell, and Erwin Edman representing the philosophers and Dean Inge speaking for theology. But in the main these contributions are the "philosophies" of laymen so far as philosophy and theology are concerned. There are scientists, Einstein, Sir James Jeans, Sir Arthur Keith, R. A. Millikan; and sociologist, Beatrice Webb; but it is mainly the professional writers who express their views. Of these latter the mention of such names as Irving Babbitt, James Truslow Adams, Hilaire Belloc, George Jean Nathan and H. L. Mencken will show the range and variety of type.

On the whole the chapters are serious, and valuable disclosures of the minds of men of today who have become leaders of thought. The writers' guild, one of whom describes himself as "a professional practitioner of letters and hence a racketeer of words," yield sometimes to the impulse to be striking and clever; but, after all,

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HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston, Mass.

they wield wide influence over popular thinking and it is important to know what they think of life.

It is impossible to give any brief summary of the confessions of faith of twenty-two men and women. But some generalizations that are significant can be made. Only one contributor professes belief in an orthodox Christian faith and considers it important enough to be put forward as his "philosophy of life" and that is the Catholic, Hilaire Belloc. One, also, Dean Inge, speaks for liberal religion, making his own the declaration of Rudolph Eucken, "We not only can be, but we must be Christians, only, however, if we recognize that Christianity is a progressive historical development still in the making."

Three chapters of unusual interest are those by Irving Babbitt, James Truslow Adams and Joseph Wood Krutch. Babbitt, of course, writes from the standpoint of the humanist (*not* the current so-called humanist theology) and defends the "dualism that affirms a struggle between good and evil in the heart of the individual" as opposed to the "dualism which, like that of Rousseau, transfers the struggle to society." Adams takes as his theme the ethical problem, "Why be good?" He argues that the sanctions of morality are emotional, not rational, that we need a code and a scale of values and that we must pay respect to "the subconscious wisdom of the ages" as the stabilizing background of individual freedom in determining those values. It is a strong, earnest appeal for moral living because, after all, that is the best way of life. Krutch dwells upon the inner conflict between what we are and what we ought to be and resolves the sense of moral obligation into a biological provision for our progress.

The significance of these three contributions lies not alone in the fact that they are serious and able discussions of the moral question, "why be good," but even more in their common attempt to answer that question apart from any consideration of God or man's place in a divine order. Religious people must take account of these current attempts to develop a purely naturalistic or humanistic ethics. If we say it can't be done, then it becomes even more urgent-

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With the approaching new year we are again reminded of the clubbing offer extended to our readers last fall, which was accepted by hundreds of subscribers. We extend the same rates and conditions again this year, for our main purpose is to work together for all the good causes in which Congregationalists and Christians are interested, and to extend more widely the reading of these excellent periodicals published for both religious groups, and further, to save money and bother for the individual subscriber.

This offer is primarily intended for new subscribers, but renewals will be accepted in the combination. The offer is effective November 1st, and terminates February 1st.

All the subscribers to the combination offer will receive, of course, monthly, the *American Missionary* number of the *Congregationalist* without extra charge. There is no better way to keep your information up to date than to send in your subscription or renewal to both magazines at once. THE MISSIONARY HERALD presents your work abroad, while the *Congregationalist* in combination with the *American Missionary* presents our homeland work, with many items of vital interest.

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THE MISSIONARY HERALD
14 Beacon Street, Boston, Mass.

ly our task to develop in a form acceptable to this age an ethics grounded in religion.

The same thing holds of belief in God and immortality. In the best tempered and ablest exposition that the book contains of a philosophy devoid of both Erwin Edman writes, "So far as their (the older religions) literal promise of immortality goes, I am a complete disbeliever. As for the traditional God whose justice, mercy, and benevolence guaranteed an after life, I likewise, of course, disbelieve in Him too. What is more, or worse, or better, I do not even miss Him in the sense in which I miss, at this moment of writing, four thousand miles from home, some of my friends." "On this point (death) Ecclesiastes is right, and everything for every one is ultimately vanity under the sun."

With varying degrees of frankness this is the belief of most of the contributors. Some seek to be religious still, some give up religion; some welcome man's natural end, some try to forget it; Professor Edman has bluntly stated the broad significance of such a belief. This contemporary skepticism lays upon the teachers and preachers of a liberal Christian faith perhaps the most difficult and important task ever confronted, viz., so to interpret God and the nature of human personality as to undergird life with meaning and fill men's souls with confidence; to develop a faith rational but not pressed within the limits of a narrow intellectualism and vitally uniting the basic emotions of the heart through clear thinking with the actual tasks of the world. As a matter of fact, encouraging progress is being made in that direction. One could name many men teaching, writing and preaching today who are fully aware of all the problems confronted by the present day skeptic who are nevertheless expounding such a vital faith.

This scientific positivism has spread with western culture to the Orient and presents one of the chief problems confronted by the Christian missionary. Whether in so-called Christian or non-Christian lands today religious leaders

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and teachers must cope with the current skepticism. It is a world condition and a world task for modern Christian thought.

H. Vernon White.

Stories

Bells of India, by Ethel Cody Higginbottom (Fleming Revell, $1.50) is a symphony of bells: bells of sacred cows, a donkey and his bells, temple bells, goat bells, oxen bells, elephant bells, mission school bells. It can readily be seen that such stories would be apt to cover nearly every phase of life in India, and the name of the author, who is the wife of famous Sam Higginbottom, is assurance enough that these stories are in essence true and charmingly told.

Who ever heard of elephant bells! These tolled loudly as five huge elephants left the palace grounds in the wedding procession of the Maharajah. The first elephant "seemed to realize that his was the proud honor of bearing his master, the Maharajah. The second elephant caught the spirit of the leader and appeared, by taking quicker and shorter steps to be going faster. This made his bell ring more excitedly." The same leading elephant, Jagdir Bahadur, who had carried his master in that gorgeous wedding procession, carried him and the Maharajah's bride on a moonlight hunt in the jungle for a man-eating tiger. And it was the little bride who, at very close quarters, fired the shot that brought down the angry brute.

Miscellaneous

Russia in the Grip of Bolshevism, by John Johnson (Fleming H. Revell Company, $1.50). The author of this book is the secretary of the All Russian Evangelical Christian Union. He answers such questions as "Is Atheism succeeding in Russia?" "Is Christian work being prevented?" "Are Christians being persecuted today?" "Is family life becoming a thing of the past?" "What is the religious outlook for the future?" In a sentence, he presents the Soviet's challenge to Christianity.

The purpose of the book is to enlighten the uninformed among the American people and the people of other countries concerning the real

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state of Russia as it is today, and to provide an adequate picture of her present economic, social and religious condition. The author would save the world from the "hidden dangers, lurking evils and diabolical wickednesses behind any Bolshevism and the desperately bold essay which its devotees are making to foist their Satanic beliefs and methods upon the free and liberty-loving nations of the earth."

Social Progress and Christian Ideals, by William P. King (Cokesbury Press, $2.25). This book strongly holds that the way out of economic, racial and international discord is found in the practice of the ideals of the social gospel of Jesus. It is a sane, frank and convincing book. It contends that man's inhumanity to man must cease; or this machine age civilization will inevitably totter into chaos.

The authors are Dr. James Myers, industrial secretary of the Federal Council of the Churches of Christ in America; Dr. Howard E. Jensen, professor of Sociology in Duke University; Dr. Alva W. Taylor, professor of Social Ethics of Vanderbilt University and Editor of *Social Trends;* and Dr. William P. King, book editor and recognized consultant on social problems.

Dr. James Myers writes the first part of the book on the "Historical Perspective of Social Progress," Dr. Taylor has the second part on "Obstructions to Social Progress," Dr. King the third part on "Conditions of Social Progress"; and Dr. Johnson in Part IV gives "The Forecast of Social Progress."

According to the last named, the way of the forecaster is hard, his work is fraught with disillusionment, but by no means does he despair. He ventures upon modest prophecy: "Social progress will in the future be attained in proportion as human behavior becomes increasingly willed and increasingly socialized. It must become motivated by a conscious purpose directed toward logically approved goals, not merely driven by impulse toward chance results."

Dr. King expresses things in a little more popular form when he says that he believes that "it is the purpose of Jesus that the human life should possess, and it is His faith that the hu-

"I DON'T LIKE IT!"

said the little man as the needle with chaulmoogra oil was pushed into his arm, but he will like it one day when he finds he is *not* a leper.

The *news of success* in treating leprosy has sent a *thrill of hope* throughout the leper world and has brought *THOUSANDS WHO MUST BE TURNED AWAY* from *overcrowded hospitals* because of *lack of funds.*

***Make your Christmas happy,* too, by aiding those Christ commended to our care.**

Send your gifts today to the AMERICAN MISSION TO LEPERS, which co-operates with all denominations in a world-wide ministry to lepers.

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Enclosed find $..... for leper relief.
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and boys through
books. Send for several of the free leaflets "Christmas Gifts
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man life can possess, the quality and spirit of His life"; that, "It is only the religion of universal love and good will that has power sufficient to close up the cleavages between the hostile groups that are separated by industrial conflict, by racial hatred, and by the proud jingoism of a selfish and narrow nationalism," and that "This will be the consummation of the mission of Christ, the Kingdom of God on earth, when the pagan and predatory standards of barbaric ages shall be relegated to the ugly shadows of the past and the love and devotion of Christ to the common interests of humanity shall have its dominating sway over the lives of men."

Future Reviews by the Executive Staff

In missionary circles the great book of the year is the report of the Lindsay Commission on Christian higher education in India (Oxford University Press). This was an inquiry conducted from November, 1930, to April, 1931, under the auspices of the International Missionary Council, the Conference of Missionary Societies in Great Britain and Ireland, The Foreign Missions Conference of North America, and the National Christian Council of India. The main theme was the place of the Christian college in modern India, and the report is of such importance that the HERALD has asked Dr. Alden Clark to review it in an early number.

Another book of importance has just come off the press. We refer to *The Present-day Summons to the World Mission of Christianity*, by Dr. John R. Mott (Cokesbury Press). We anticipate a report of this book by Dr. Goodsell, executive vice-president of the Board. Important from the missionary point of view is J. H. Oldham's *The Remaking of Man in Africa* (Oxford University Press), which Secretary Riggs will review in an early issue.

Dr. Mark H. Ward, medical director of the Board, will review Albert Schweitzer's *The Forest Hospital at Lambarene* (Henry Holt & Co.), and an important medical study reported in Chester Lloyd Jones' *Caribbean Backgrounds and Prospects* (D. Appleton & Co.). Carey's *Missions Matching the Hour* (Cokesbury Press) will be reviewed by Dr. Fairfield.

Now Ready

THE 1932 YEAR BOOK OF MISSIONS

Wouldn't you like to give a Christmas card that will last a year to that friend who is interested in missions, or in some special project, or who knows some American Board worker on the field? Send a Year Book!

You would like one for yourself, I know. The cover is so attractve—an unusual rural scene, with glinting water, looming shadowy mountains, all in cool greens—that you would love to have it lying on your desk in full view and so handy for reference!

Do you know how to address a letter to that friend in Asia or Africa; how much postage it will require; how to send a box or parcel? Consult the Year Book!

Wouldn't you be interested to know what kind of work your friend is doing, what his associates are doing, and how they are fitted for their work by education and experience? The **biographical sketches** in the Year Book have made a great hit.

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Personalia

Dr. Ruth Hume's ashes were laid in the Indian Christian cemetery in Ahmednagar, India, on August 29th, after a simple but impressive ceremony at the Hospital, Rev. Edward Fairbank conducting that and the service at the grave. Eloquent tributes to her sterling Christian character were paid by sorrowing friends. Her mother, Mrs. Robert A. Hume, and brother, Dr. Walter Hume, were present.

Rev. James F. Edwards' life "is one race with the clock," as he edits the weekly paper, *Dynyanodaya*, fulfills his duties as principal of the United Theological College of Western India in Poona, and lectures daily in the Marathi language. This institution was formerly United Divinity College in Ahmednagar, and was founded in 1878 by Rev. Robert A. Hume. This year a start was made in training the wives of the students. Mrs. Edwards, formerly Louise Wheeler of the Kindergarten Training School at Sholapur, is in charge of the Woman's Department and gives a course on the Religious Education of Little Children.

W. Griffith Couser of Aleppo College was much impressed by what he learned in the Institute of the Federation of League of Nation Societies at Geneva during his vacation. It gave a clear and impartial exposition of the League, its activities, and its relation to present world problems. "The extraordinary number of the League's activities, the scientific method with which they are conducted, and the actual accomplishments, were in the nature of a revelation," he wrote soon after his return to Aleppo.

Miss Catherine Quickenden's name was by mistake left on the list, in "The Chronicle" last month, of those who sailed for India on September 19. Her passage was cancelled as her health does not as yet permit her return.

Dr. Luella Miner has returned to her teaching in the School of Theology at Shantung Christian University in Tsinan, China, after spending a year on a special commission in Shansi and working on the survey of the work of the North China Kunglihui.

Miss June Whitaker's commissioning service in the Pilgrim Church, Minneapolis, was an unusual success, for the church was filled with an interested audience, and the addresses were enthusiastic. Mrs. Roy D. Young, formerly American Board missionary in Fenchow, China, spoke of the work there and of what Miss Whitaker might expect as she goes to teach nurses in the Harwood Memorial Hospital. William Bakken, recently Carleton College representative in Fenchow, spoke most impressively of the Mission and his experiences while out there. Superintendent George Quam of Minnesota Endeavorers gave a ringing message of farewell and Godspeed, and showed how the Christian Endeavor had contributed much to the religious development of the candidate. Superintendent Andrew K. Voss of Minnesota presented the commission; Rev. Bruce M. McCullough of the Calvary Presbyterian Church offered the prayer of consecration, and there was a responsive service of partnership before the closing hymn. After it people simply would not go but crowded around Miss Whitaker to greet her and bid her Godspeed. Sunday school resolved itself into an informal reception.

Sarah Carmelite Christie

A great-hearted woman has demonstrated once more the power of a courageous self-forgetful life in Turkey. "Mother Christie" she was to scores of Armenian and Greek young men who felt her influence, the most formative, perhaps, in their experience.

In the years before she and Dr. Christie settled at Tarsus, she was distinguished for her interest in the welfare of her native neighbors at Marash, and especially for her calls on the women of Moslem Turkish homes.

After the St. Paul's Institute (now American College) was established at Tarsus, it was Mrs. Christie who year in, year out, stood by and conducted the school when her husband was called away. She was really co-president with him. During the war, after he had gone to Constantinople to seek some mitigation in the deportation of the Armenians and was not allowed to return, she carried on till he could come back in 1919. In 1920 they both retired.

In a real sense this school was Mrs. Christie's life. She gave up the privacy of her own family life to share with the students, making her home in a couple of rooms in the school building and eating at the common table. She built a house on the campus, but much of the time it was occupied by others. Herself, she was at the beck and call, day or night, of any boy who might need her. She made little of personal hardships and obstacles.

Many of the boys were poor, in school because "Mother Christie" with her pen had solicited the money to pay for their schooling. She mothered these boys one by one

while they were with her, and then she followed them after they left school with prayerful thought, with letters, and with requests to others to look them up and befriend them. Today there are former students serving congregations in Cyprus, Egypt, Syria, and the United States.

JOHN E. MERRILL.

Sarah Carmelite Brewer, daughter of Rev. James Brewer of Lee Center, Illinois, was born there in 1852, was educated at Rockford Female Seminary, and married in 1877 Rev. Thomas Davidson Christie of Scotch and Scotch-Irish birth, a G.A.R. man and graduate of Beloit and Andover, who later received his D.D. from New York University and his LL.D. from Aberdeen University. He died in 1921. They have a daughter on the foreign field: Mary Christie Nute, Adana.

The funeral service for Mrs. Christie was held in the same church in which her husband's had been, Dr. John C. Martin, formerly of Aleppo, conducting it. One Tarsus graduate made a fine address in English, another offered the prayer, five others chanted the Lord's Prayer; then the seven laid roses around her head as she lay at rest in the casket.

The Chronicle

COMMISSIONING

October 11. At the Pilgrim Congregational Church, Minneapolis, Minnesota, Miss June Whitaker, North China Mission. Presentation of Commission: Rev. Andrew K. Voss, superintendent of Minnesota; Prayer of Consecration: Rev. Bruce M. McCullough, minister Calvary Presbyterian Church, Minneapolis; Welcome to the Field: Mrs. Roy D. Young of

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October 4. At the United Church, New Haven, Connecticut, Plymouth Church collaborating in the service, Rev. and Mrs. Walter Curtis Tong, Philippines Mission. Address: Rev. Frank J. Woodward, "Building for the Future in Mindanao"; Presentation of Commission: Rev. Oscar E. Maurer, D.D., Recording Secretary of the American Board; Acknowledgment of the Candidates: by members of the two participating churches; Welcome to the Field: Rev. Julius S. Augur, formerly a missionary in the Philippines; Godspeed from Yale Divinity School: Professor Kenneth S. Latourette; Right Hand of Fellowship: Rev. Harold G. Jones, Pastor of Plymouth Church, New Hampshire; Prayer of Consecration: Rev. Richard H. Clapp, Pastor of United Church; Prayer: Margaret W. Tong; Benediction: Rev. Walter C. Tong.

Furloughs Authorized

September 29. Miss Lillian C. Brauer, Miss Lillian J. Honiss, Miss Stella N. Loughridge, Miss Jessie E. Martin, Miss Edith F. Parsons, Miss Nina E. Rice of the Near East Mission, beginning in the summer of 1932.

September 29. Miss Lucile Foreman of the Near East Mission, for six months, beginning in the spring of 1932.

September 29. Rev. Emmons E. White and family of the Madura Mission, beginning in the spring of 1932.

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September 29. Mrs. Merlin W. Ennis of the West Central Africa Mission, beginning in the spring of 1932.

October 13. Rev. and Mrs. Edward L. Nolting of the Madura Mission, beginning in the summer of 1932, instead of the spring as formerly reported.

Sailings for the Field

October 15. From New York, Rev. and Mrs. Walter C. Tong, joining the Philippines Mission.

October 17. From New York, Mrs. Frank J. Woodward and two boys, returning to the Philippines Mission.

October 24. From Southampton, Rev. and Mrs. Henri A. Neipp, returning to the West Central Africa Mission.

November 1. From Los Angeles, Rev. and Mrs. Frank J. Woodward and family, returning to the Philippines Mission.

November 12. From New York, Dr. William J. Jameson and family, returning to the Ceylon Mission.

Arrivals on the Field

July . At Dondi, West Africa, Mr. and Mrs. Robert E. Dole, joining the Mission.

August . At Cagayan, Philippine Islands, Miss G. Evelyn Fox, returning to the Mission.

August 29. At Yokahama, Japan, Mr. Jesse McL. Trotter, Mrs. Glenna K. Crew, Miss Theresa Mae Ruder, joining the Japan Mission.

September . At Foochow, China, Dr. Lora G. Dyer, returning to the Foochow Mission.

September . At Smyrna, Turkey, Mrs. Ernest C. Partridge, Miss Margaret Hinman, returning to the Near East Mission.

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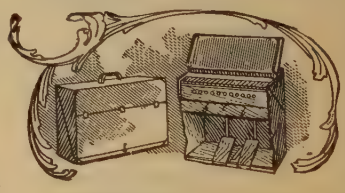

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September 3. At Lobito, West Central Africa, Miss Jean D. MacDonald, joining the Mission; Mr. F. Sidney Dart, returning to the Mission.

September 4. At Tientsin, en route to Peiping, Rev. and Mrs. Earle H. Ballou, returning to the North China Mission.

September 10. At Kobe, Japan, Miss Edith E. Husted, Mrs. Marion E. Hall, returning to the Mission.

September 11. At Istanbul, en route to Mardin, Turkey, Miss Agnes Fenenga, returning to the Near East Mission.

September 11. At Istanbul, Turkey, Mr. John F. Allison, Mr. Robert J. Greef, joining the Near East Mission.

September 11. At Istanbul, Turkey, Miss Florence T. Swan, joining the Near East Mission.

September 17. At Yokahama, Japan, Miss Katherine F. Fanning, returning to the Japan Mission.

September 18. At Istanbul, Turkey, Rev. and Mrs. James K. Lyman, en route to Marash; Miss Eleanor E. Oliphint, en route to Aleppo, Syria.

September 20. At Athens, Greece, Rev. and Mrs. J. Riggs Brewster, returning to the Near East Mission.

September 27. At Istanbul, Turkey, Mrs. Charles E. Clark, en route to Merzifon; Miss Alice P. Lindsley, returning to the Near East Mission; Mr. James N. Nichols, joining the Near East Mission.

October 26. At Colombo, Ceylon, en route to Madura, India, Mrs. Clarence E. Wolsted, returning to the Mission.

ARRIVALS FROM THE FIELD

September 20. In New York, Dr. and Mrs. Hugh L. Robinson of Lintsing, North China.

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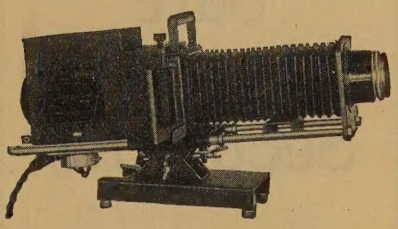

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September 29. In New York, Rev. and Mrs. Clifford G. Manshardt of Bombay, India.

October 26. In New York, Miss Bertha K. Smith of Aruppukottai, South India.

BIRTHS

October 10. At Fenchow, China, a daughter, Mary, to Mr. and Mrs. Myron S. Burton of the North China Mission.

October 21. At Istanbul, Turkey, a daughter, to Mr. and Mrs. Herman H. Kreider of the Near East Mission.

DEATH

October 17. At Pasadena, California, Mrs. Carmelite B. Christie, missionary in Turkey 1877-1920.

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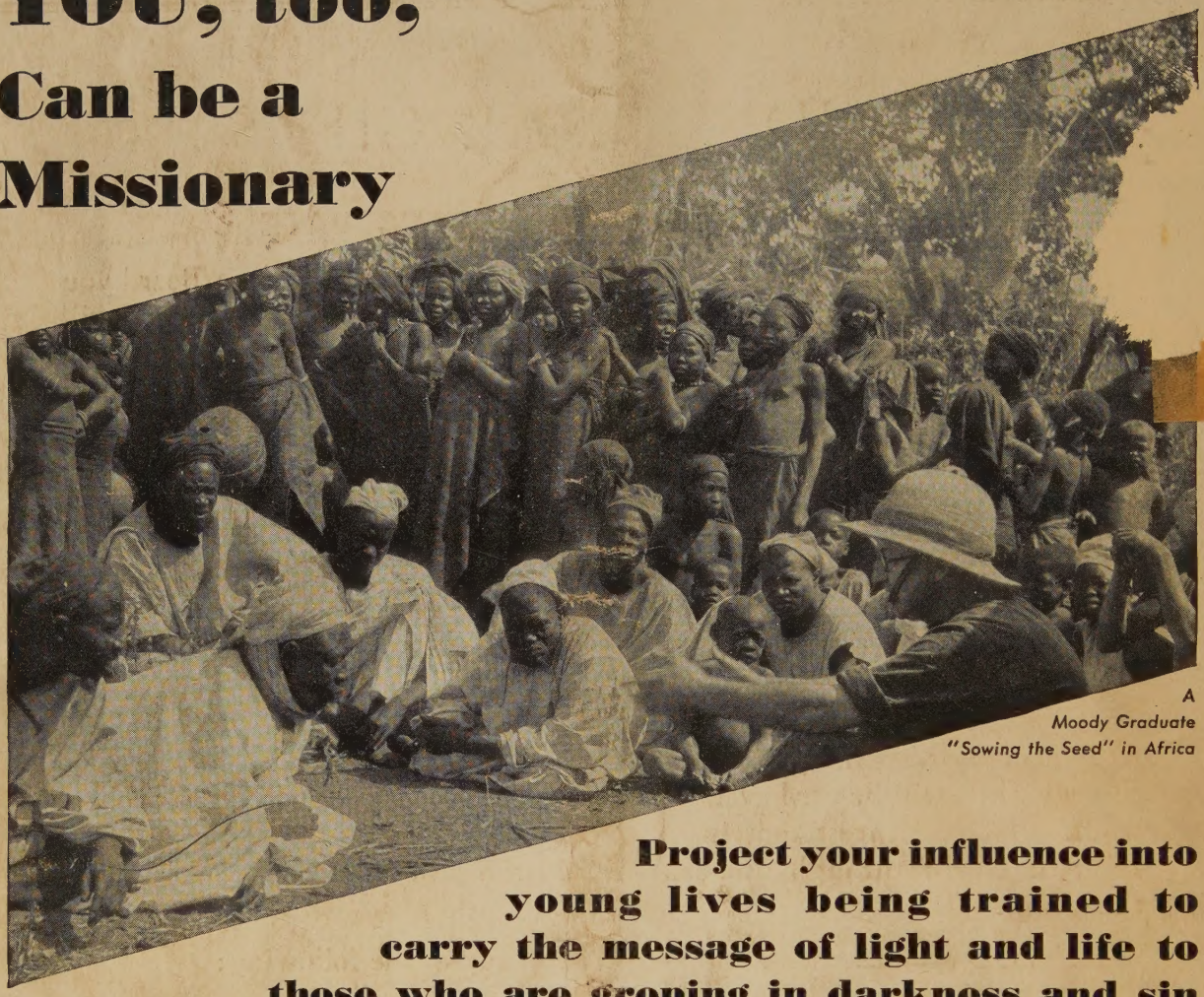

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